7- Gulick E-5 (1952) 1955 ME1 Lebanon ME1

[21] till the chapters on "Kinship Structure and Marriage Patterns" and "The Patterns of Culture Change.")

BUILDINGS, HOUSES, AND HOUSE-TYPES

361 The map (Fig. 3) indicates the location of the institutional buildings in the village proper.[1] Four of the six shops (sing. *dikkaan*, plur. *dakakiin*) are con-
366 centrated in the *sahe*. Actually, building 9 was not open during the period of study, but building 6 is partitioned into halves in each of which there is an independent shop. Building 10 is also partitioned, one half being devoted to a shop whose proprietor is also a butcher. The other half is open when the need arises, being the place of business of one of the two barbers. Building 11, an old house, is occupied by the fifth shop, open only at times, which specializes in cloth. The sixth shop, also not of the "general-store" type, is located in the house of its proprietor, farther down the main road. The two schools are rather widely separated, but this is probably accidental since the location of the private school is determined by the fact that it occupies the lower floor of the master's own house. Similarly the two bakeries, one in the *sahe*, are immediately adjacent to the houses
[402] of their respective owners, one of whom is the private school master. Building 5 is the only one in the village which is entirely devoted to an olive press. There are, however, two other presses in the village proper (one in the lower part of the one remaining occupied house in the al-Wastiyya section, the other in the lower part of a house near the meeting point of the Sar at-Tiini and Deyr al-Qamlis sections); there is a third under construction in the eastern end of the *sahe*, and
● [251] a fourth at Hilwi. Two of these presses are specialized for the reduction of carob pods to a mush from which *dibs*, a kind of jam, is made. There is also a mill, operated by a German-made gasoline engine, which is part of the store in building 8. The upper story, and part of the lower story, of building 8 is occupied by one of the Affiliate Families (see next chapter) of the village.

361 It has been noted that the long axis of most of the houses is parallel to the contours of the ridge, often flush with terrace walls. Not infrequently the paths between the houses are, in fact, the tops of wide terrace walls, and sometimes these are two or three feet higher than the earth which they support.

342 The great majority of the houses have two levels. In some cases these are directly superimposed. In many others, they are staggered, so that the roof of the lower level forms a very useful terrace which is flush with the floor of the upper level. There are invariably separate entrances to the upper and lower levels. The writer is aware of not a single instance of interior staircases leading from one level to another. Probably the reason for this is that staircases would take up a great deal of room which cannot be afforded. Frequently, the pitch of the ground is such that one can simply walk onto the roof of a house directly or by a very short flight of steps. More frequently, however, one must climb onto roofs, either on

1 - [AL-Munsif -- Analyst]

262 257 *Sweet Preserves.* Figs and apricots (which are also eaten raw in season) are made into very sweet jams which are eaten throughout the year. Grapes (extensively eaten raw in season) and carob pods are made into another type of preserve, called *dibs*, which has the consistency of molasses.

A preserve of a rather special type, *ḥalawi*, ("sweet"), is obtained from the city in returnable cans. It comes in a hard cake which flakes when cut. Its essential ingredients are sugar and *simsim* (roasted sesame seeds). *Halawi* is very sweet and "rich," and is considered to be a great delicacy which is eaten, alone or with bread, at the close of the meal.

262 252 *Milk products.* Milk is not usually taken raw, although there is one dish, *laban ʾimmu*, which consists of hot milk in which float pastry balls which are stuffed with rice and/or meat. Rather, milk is preferred in three fermented forms: white cheese (from goat's milk), *laban* ("sour" milk, known in America as "yoghurt"), and *labni* (drained *laban*, which has the consistency of cream cheese). Of the three, *laban* is the most extensively used. It appears at every meal and is the preferred sauce with which to eat cooked *kibbi*.

Eggs are sometimes eaten hard boiled, but they are preferred when included in a dish which is a combination of omelette and meat loaf. Potatoes and turnips, also, are usually included in a larger combination. "French fried" potatoes are known, but not by that name.

Onions and garlic are eaten cooked or raw, alone or in combination with other things. Rice is used for stuffing or is served as a dish, boiled, and covered with onions.

272 263 Tea (*shayy*) is taken very sweet, but milk is never added. As with coffee, the sugar is boiled along with the main ingredient. The common occidental notion, however, that "Turkish" coffee (*qahwi*) really isn't Turkish coffee unless it is syrupy sweet is not necessarily founded on fact. Some prefer it with little sugar or none at all, and the guest is usually asked if he prefers it very sweet, sweet, or bitter. The only requirements are that it be thick and very hot.

262 252 Of the summer products which have not been considered so far, squash is the only one which appears in cooked form, frequently stuffed with rice and/or meat (*kusa mahshi*). (There is a general notion that cool foods are preferable in hot weather, hot foods in cold weather, but this is not rigidly followed in practice.)

Sliced cucumbers and tomatoes, in olive oil, are served in summer, but these, and other vegetables, are preferred when included in two larger dishes. One of these is a very delicious salad (*salata*) consisting of lettuce, tomato, cucumber, parsley, mint, onion, and garlic. The dressing is a mixture of lemon juice and olive oil. The other is *tabbouli*. This has nearly the same ingredients as the salad, but they are chopped up very fine and mixed with cracked wheat which has been soaked in water. Like raw *kibbi*, *tabbouli* is served in the form of a mound, and its eating is associated with the drinking of *ʿaraq*.

Legumes are not too commonly eaten alone without further preparation than